

not in Wing
1508/551.
A
FUNERAL SERMON
ON THE
OCCASION
OF THE
DEATH
OF

Algernon Sidney, Esq.

Who was BEHEADED on TOWER-HILL,
on December the seventh 1683. for HIGH-
TREASON.

L O N D O N,
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REPUBLICAN PARTY

OF THE

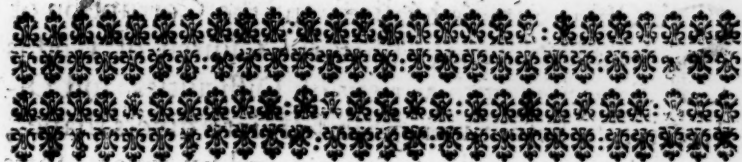


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REPUBLICAN PARTY

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Numbers XVI. 1, 2, 3, 4.

Now Korah the Son of Izhar , the Son of Kohath, the Son of Levi and Dathan and Abiram the Sons of Eliab, and On the Son of Peleth ; Sons of Reuben , took Men,

And they rose up before Moses , with certain of the Children of Israel , Two Hundred and Fifty Princes of the Assembly , Fathers in the Congregation , Men of Renown.

And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you , seeing all the Congregation are Holy, every one of them , and the Lord is among them ; wherefore then list you up your selves above the Congregation of the Lord ?

And when Moses heard it , he fell upon his Face, &c.

SUCH is Satan's Malice, and the Corruption of Man's Nature, That the Church of God is Exercised with variety of Difficulties and Distractions; *Satan* turning himself into divers shapes, appearing in variety of Forms, and by several sorts of Instruments; sometimes acting one part, and sometimes another, whereof we have plentiful Evidences in the History of *Israel*, penned by *Moses*, who wrote the Story of many hundred years, and in the Book of *Exodus*, and this Book of *Numbers*, the things that befall (for the most part) his own Government.

1. *Satan* seemed to shew himself in *Pharaoh*, like a roaring Lyon, or a wild Boar of the Forrest, breaking into the Vineyard of the Lord of Hosts, commanding first the Midwives, and afterwards his own People, to cast every Son of the Children of *Israel* that should be born, into the River *Nilus*, *Exod. i. 22* the last. And withal made the men of *Israel* themselves to serve with rigour, and to sigh for hard Bondage.



2. And

2. And when (as it appeareth) after *Moses* and *Aaron* were sent from the Lord to deliver them, and the Lord sealed to it by many Miracles, the Devil appeared in the shape of a Mountebank or Jugler; apishly imitating the glorious Works of God by counterfeit Signs, and Lying Wonders, until the Lord did confound him, and brought him to an open Confession, *This is the Finger of God*. Afterward he proceedeth no further that way.

3. Now in the third place, the Devil puts on his Harness, and appears like a mighty man stirring up *Pharaoh* by force of Arms to destroy them; and bring them back again into Bondage after they marched out of *Egypt*; but the Lord caused the Sea to swallow up *Pharaoh* and all his Host.

4. And now Satan remembering, how he prevailed over our first Parents in the Form of a Serpent, he putteth on that shape, and windeth into the Bosoms of many of the *Israelites*, stirring them up to Pride, Murmuring,

Idolatry, Fornication, Tempting of God, Lust-
 ting, and at last to Unbelief and Apostacy ;
 hereupon the Lord passeth Sentence upon
 them, and excludeth them out of the pro-
 mised Land, and adjudging them to wan-
 der Forty years in the Wilderness, the Lord
 reserved the Mercies they had forfeited, for
 their innocent Children.

Now in this time of Vacation, their old E-
 nemy was not idle, but seems to take upon
 him the appearance of an Angel of Light,
 and by his Accomplices sets on foot the Le-
 velling Design, viz. by his Factors, *Corah, Da-
 than and Abiram*; who said unto *Moses* and *Aa-
 ron*, *Ye take too much upon you.* What need have
 we of Prince and Priest, seeing all the Con-
 gregation are Holy, every one of them, &c.
 This was a most mischievous Plot, and more
 like to undermine the Church than *Pharaohs*
 Rage and Cruelty.

Where

Where ye may observe two things, First the Mutineers Attempt, and in that Four Particulars;

First, The *Actors*, and they are of two ranks.

1. The *Principals*.

2. The *Accessories*.

The *Principals* are described by their Names and Pedigree.

And of these there were Two Parties. Korah a Levite, and Dathan and Abiram Reubenites.

1. Korah and his Pedigree: He was descended of Levi, of the same Tribe whereof Moses and Aaron was; yea he was of the principal Family of Levi, coming from Kohath, who was the principal Son of Levi.

And this is thought to be one cause of the discontent, because the preheminance was given to Elizaphan the Son of Uzziel, Numb. 3. 30. He was appointed to be the Chief of the House of the Family of the Kahathites. Elizaphan was of the Fourth and youngest Family of the Kahathites, yet preferred to be Prince over them. This (as the Hebrews think) was offensive

offensive to *Korah*, who was of the second Family of *Izhar*, and occasioned him to rebel. *Korah* is noted as the Principal in the Rebellion, which St. *Jude* calls the *Gainsaying of Kore*. Epistle of *Jude*, v. the 11. And in *Numb.* 27:3. only *Korah's* Companies are mentioned, where Speech is of this mutiny. To *Elizaphan* was given the charge of the Ark and the Table, and the Candlestick and the Altars, and the Vessels of the Sanctuary, wherewith they minister, and the hangings, and all the service thereof; therefore (as R. *Sot. Jarchi* on *Numb.* 3. noteth) *Korah* was offended, that *Elizaphan* and his Family should have this Honourable Charge rather than *Korah* and his Posterity. Another part of these Actors were *Dathan* and *Abiram*, and On, Sons of *Reuben* (i. e.) descended from *Reuben*, who had forfeited his Birth-right by defiling his Fathers Bed.

Reuben had lost his Honour by his Sin; which his Sons by unlawful means seek to recover.

By

By the Sequel it appeareth, that Korah lift-
eth up himself, not only against *Elizaphan*,
but against *Moses* and *Aaron*, who were de-
scended of *Levi*, the Third Son of *Jacob*, and
they did not only stomach at the personal
preferment of *Moses*, but sought the Priesthood
also, *verse 10*.

Now compare their Stations; *Numbers 2:10*.
Ye shall find, that the *Reubenites* were to be
placed on the South-side of the Camp of *Isra-
el*; and on the other side the *Kobathites*, of
whom *Korah* was, encamped on the side of
the Tabernacle Southward, *Numb. 3:10*.
These *Reubenites* encamped next unto the *Ko-
bathites*, and so being Neighbours in Situati-
on, associated themselves in evil, which *Sol-
Jared* observing, saith, *woe, be unto the wicked, and
woe unto his Neighbour*. Their quarters being so
near one to another, their Agitators had leave
to confer together, and to hatch this Conspi-
racy.

The Accessories in general were certain of
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the Children of *Israel*; In particular Two Hundred and Fifty Men, described first by their Degree, Princes of the Assembly, or Called of the Assembly, or *Senatours* called to the Assembly, Men of Name, of Renown, famous in the Congregation, whereby the Conspiracy was the stronger. A small number in comparison of those, who were under *Moses's* Government; yet in regard of their Eminence, ~~sub~~ ^{had} a great Influence upon the People. Consider their Design, which as it was closely carried by them, so it is covertly laid down here. Their Aim was to destroy the present Government, settled by God in the Church and Commonwealth of *Israel*; to degrade *Moses* and *Aaron* from their Dignities, and in Case of resistance to murder them, and to raise themselves to the Chief Places of Command, and so to bring the People into a real Slavery, of whose Liberty they seemed so zealous.

1. That

That their Aim was at the Priesthood, it appeareth by Moses his upbraiding them. **Num. 9. 10.** And Moses said unto Korah: Hear I pray you, ye Sons of Levi; seemeth it but a small thing to you, that the God of Israel hath separated you from the Congregation of Israel, to bring you near unto himself, to do the Service of the Tabernacle of the Lord, and to stand before the Congregation, to minister unto them? And he hath brought thee near unto him, and all thy Brethren the Sons of Levi with you, and seek ye the Priesthood also? **verse 11.** For which Cause, both thou, and all thy Company are gathered together against the Lord: And what is Aaron, that ye murmur against him? As if he had said, is it not enough, that God hath advanced you above thousands of your Brethren; but that ye will lift up your selves above Aaron, and seek the Priesthood also? This was the design of the Kahathites.

On the other side, the design of the Reubenites was against the Scepter, **verse 12, 13.** and Moses sent to call Dathan and Abiram, the Son of Eliab, which said, we will not come up; that is,

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we

we will not come up unto the publick place of Judgment, where Moses by debateing with them, might had perswaded them to have desisted from their evil enterprize, and have found mercy. Is it a small thing (said they) that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in this Wilderness, except thou make thy self altogether a Prince over us? verse 14. Moreover thou hast not brought us into a Land that floweth with Milk and Honey, or given us Inheritance of Fields and Vineyards: wilt thou put out the eyes of men? We will not come up. Hereby you see that they aimed at the Supream Power.

Now what was the fair Vizard, that they put upon so foul a Face? First they pretend to be great Enemies to Ambition. They said unto Moses and Aaron, ye take too much upon you; Why list you up your selves above the Congregation of the Lord?

2. They

2. They cry up the People.

They are an Holy People, all the Congregation, every one of them, and the Lord is among them, Wherefore then lift ye up your selves above the Congregation of the Lord: The Presumption of their own Holiness, brought them to Ambition and Affection of the Priesthood, an Honour that none should take to himself, but he that is called of God, as was Aaron, Hebrews 5. 4.

3. They seem to be very tender of the peoples sufferings.

First, Of what Moses had deprived them, *Thou hast brought us up out of a Land flowing with Milk and Honey, to kill us in the Wilderness.*

Secondly, In regard of what he had disappointed them, *Thou hast not brought us into a Land flowing with Milk and Honey, or given us inheritance of Fields and Vineyards.*

Thirdly, They seem to be very zealous of the Peoples liberties. *All the Congregation is Holy, fit to govern themselves, let all be levelled, all be equal to the Supream Power, and none be above or under others.* Here was their pretence.

4. Consider what was their way of proceeding.

1. It was close and subtile, the *Kahathites* and *Reubenites* being gathered near each other, had opportunity to contrive their PLOT closely to cheat the Multitude.

2. Mark their Audaciousness.

First, They stood or rose up in a daring manner, affronting *Moses* to his Face.

Secondly, They gathered themselves together against *Moses* and *Aaron*, they banded themselves and came strongly armed.

3. They spake too saucily to them. Ye take too much upon you; why lift ye up your selves above the Congregation of the Lord?

They charge them shamelessly for taking too much upon them; whereas they took no more than God had given them; And for lifting up themselves above the Congregation, when God had lifted them up to it. Yea *Moses* was very backward to take a Commission from God, and after he had it, complains of his Burden, *Numb. 11. 11.* as desiring to be freed from it. Again, they tax them for bringing

ing them out of a Land, flowing with Milk and Honey, viz. out of *Egypt*, wherein their Infants were murdered, and themselves cruelly enslaved. And charged them for not bringing them into a Land flowing with Milk and Honey: Whereas it was their Murmuring and Unbelief that kept them out of *Canaan*, and shut them up in the Wilderness.

Now consider the Remedy *Moses* used. *First*, The Course he took, and there ye may see.

1. That he shewed his utter Detestation of this Wickedness. *When Moses heard this, he fell on his Face*, as abhorring so foul a Rebellion.

2. He makes a solemn Appeal to the righteous God, *v. 5*. He spake unto *Korah* and all his Company, saying, even to morrow the Lord will shew who are his, and who is holy, by causing him to come near unto him, even him who he hath chosen will he cause to come near unto him.

3. He

Thirdly, He Summon's Korah and his company to the highest Judicature. This do, take the Censers, Korah and his Company, and put fire therein, and put Incense in them before the Lord to morrow: And it shall be, that the man whom the Lord will chuse, he shall be holy, verses 6, 7. As if he had said, ye reject mine Authority, but I am content to plead this cause with you before the Judge of the whole world.

Fourthly, He doth unmask them, verses. 8, 9, 10. Seemeth it a small thing to you, that the God of Israel hath seperated you from the Congregation of Israel to bring you near unto himself, to do the service of the Tabernacle of the Lord, &c. And he hath brought thee near to him, and all thy Brethren, the Sons of Levi with thee, and seek ye the Priesthood also? For which cause both thou and all thy Company are gathered together against the Lord: And what is Aaron that ye murmur against him.

Fifthly,

Fifthly, He sends for *Dathan* and *Abiram*, to give an account of their Action: and upon their refusal to come up, he is full of Holy Indignation against their wickedness, and said unto the Lord, *verse 15. Respect not thou their Offering.*

Sixthly, He pleads his own integrity, *I have not taken away one Afs from them, neither have I hurt one of them.*

Seventhly, He prays for the People whom God threatened to destroy upon a sudden, for siding with these Rebels, *v. 22.* And then exhorts the people to withdraw from the Tabernacles of *Korah*, *Dathan* and *Abiram*, lest they be consumed in their sins. And then makes a Declaration to them; *Hereby ye shall know that the Lord hath sent me to do all these works; For I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the Visitation of all men, then the Lord hath not sent me, verse 28, 29.*

Now

Now the Success of this course in respect of the Rebels was very dreadful. One part of them the Earth opened it's Mouth, and swallowed them up quick; and the other part of them was consumed with Fire, even those Two Hundred and Fifty Men that presumed to offer Incense.

Now in Respect of the People, the Issue was very strange, though they had seen the hand of God in a strange manner upon these Rebels; yet the People the next day murmured against Moses and Aaron, saying, ye have killed the People of the Lord, Verse 41. Whereupon the Lords Wrath was provoked, and the Plague began; and the Lord smote 14000 of them, though Aaron made all possible speed to get between the dead and the living, to make atonement.

Here are many things to be noted by way of observation.

Observa-

Observation I.

That the Churches of Christ in this world are subject to many troubles. So Christ himself foretold *John 16. In the world ye shall have Tribulation*: The Church in the World is like a Ship on the Sea, and it is nothing strange, to see it tossed with Winds and Waves: Christ's Ships [his Church and Passengers] have in their Sailing more than ordinary storms; *Lament. 1. 12. Behold and see, whether any sorrow be like my sorrow*, (saith the Church) *wherewith the Lord hath afflicted me, in the day of his fierce Anger.* The Ship in its nature is a tumbling and rolling thing, moving too and fro, and by its constitution ordained for motion. The Church triumphant is landed, and is above motion, but the Church militant is afflicted and tossed with Winds and Waves, Storms and Tempests. How many States and Common-Wealths are up and down, now green and flourishing, and anon in their cadency like May-

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flowers?

Flowers ? God doth many times Roll them like Bowls in an Alley : Pride , Excess , Oppression , Injustice , and abounding Iniquity , do put a Bias on the Bowl , that it tumbleth over and over , and God with the touch of his foot (as I may so speak) turns the Bowl out of his place. Read the History of the Church , and ye shall find that the Church for one good day of Ease , Peace and Rest , hath had ten or twenty troublesome days of War , Persecution , Division , Plots and Conspiracies. Read the History of the Judges , and of the persecuting and Christian Emperours , and ye shall see what vicissitudes the Church had : It was sometimes up and sometimes down ; they had Ease and Court , and favour but a short time with the godly Emperours.

It is true ; Christ seems sometimes to be asleep , and this much shakes his Childrens Faith , he lies as if he were asleep , that the Passengers may cry aloud to him for help.

God

God sometimes would have his Church brought to a very low Ebb, and to be near unto drowning; and then he stands up for their deliverance; yet not so, but that new Storms may arise at such a time, and in such a Coast as they do not expect. The Church was at a low Ebb in *Egypt*, the Males Children drowned in the River *Nilus*, the tasks of the men multiplied: The Lord with nine score Plagues cannot rescue his People out of the hands of a Tyrant, God must step in with immediate Omnipotency to pull them out with a stretched out Arm in the tenth Plague.

Moses his word of deliverance, and Gods decree of bringing out the People, is now ready to fall to the Ground. The roaring Seas are before them, the Enemy behind them, and Mountains on every side: Is not the Church of God now in great danger?

But then saith Moses, stand still and see the Salvation of God. God divides the Red Sea, for his Redeemed to pass through, and drowns their Enemies. The Lord shall judg his People, and repent himself for his Servants: But when? When he seeth their strength is gone, and there is none shout up and left. When the Church hath neither hands nor feet, then God will arise for their help. Christ can Sail against Wind and Tide, and without Wind: He never sinks his Bark, nor breaks his Helm, nor loseth a Passenger, nor misleth his Harbour: though the Winds be strong, and the Sea tempestuous, yet the Port is sure: For this is the promise of him that sits at the Helm, Isa. 54.

11. O thou afflicted and tossed with Tempest, behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Saphyrs. Yea, the harbour is near. Behold I come quickly saith the Lord. In the greatest storm that ever fell on the Church, it could see the Shoar and dry Land, Let the Church remember that she is in the deep, and so prepare for foul weather. The Church of God hath had much

much experience of this Truth in all ages,
and happy are they that make aright improve-
ment thereof.

Observation II.

2. That in times of vacancy and rest, tur-
bulent Spirits are apt to be working and
hatching mischief. When *Israel* was confin-
ed to the Wilderness many years, *Korah* and
his accomplices fell into this mutiny. When
men want grace in their hearts, and business
to employ themselves about, their lusts are
apt to boyl them up into some mischievous
attempts. When Heretical and Anti-Christi-
an Enemies are Vigilant and Active; Let us
be Sober, Watch, and Pray; We have to do
with Enemies that are most busie, when we
are least Apprehensive of Danger. Those
who outrun others in sinful Activity, or ra-
ther Turbulency and Unquietness of their
Spirits, as they are without peace themselves,
So they seek to molest and disturb the peace
of others. The Prophet describes them to
be like the troubled Sea, which cannot rest.

Observation III.

That Pride is the cause of Contention, it makes men to overvalue themselves, and undervalue others: Therefore the *Romans* painted Pride in the form of a Devil, having three Crowns upon his head, one upon another. In the First was written *Transcendo*, I surpass all others, because the proud man thinketh he exceedeth all other men. Therefore saith *Hugo*, Pride is a Vicious Haughtiness, whereby a man despiseth his inferiours, and earnestly busieth himself to rule over his equals, and those also that are above him.

In the second Crown was written, *Non obediq*, I obey no others, for pride would give laws to others, but obey none himself.

In the third was written, *Perturbo*, I trouble all, and sometimes the Pride of some persons troubleth a whole Nation. *Prov. 13. 10.* Only by Pride cometh Contention; It is the great Incendiary of the World, *Eusebius* sheweth that when the Emperours began to favour the Christi-

Christians, they began to fall out and disagree among themselves.

In the time of the ten famous Persecutions of the Church by the Heathen Roman Emperours, it is noted, that after the death of *Valerian*, the Church had rest and prosperity for above forty years: In this time the Church grew exceedingly, and Christians were gracious in the eyes of Emperours, and Presidents, and many Churches were built for them, which prosperity being abused by the Bishops and the Clergy and other Christians unto Pride, and Idleness, strife and Contention; It moved the Lord to scourge them with another (See the tenth Persecution) which began in the nineteenth year of the Emperour *Dioclesian*, which raged very sore, and extended unto this Island, which was then under the government of the Romans: *Korah*, *Dathan*, and *Abiram*, though they had a Preheminence above many others, yet the Pride of their Spirits, causeth them to swell against *Moses* and *Aaron*.

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Humility of Spirit is a special means to keep the heart in peace with God, and from breaking out into irregular motions. An humble man bleſſeth God that he hath raiſed him above any others, and is not troubled that others are raiſed higher than himſelf. *Jacob* confeſſeth himſelf to be leſs than the leaſt of all God's Mercies. Some think others too high, who think themſelves not high enough, Plenty, Riches, and Proſperity, do uſually puff men up with Pride, and Pride ingendereth ſtrife and contention. *He that is of a Proud Heart ſtirreth up Strife. Prov. 28. 29.* Some men are contentious to ſhew that they are men of Spirit, *Proud and Haughty Scorners* is his name, who dealeth in Proud Wrath. *Prov. 21. 24.* Some men are violent and wrathful meerly out of Pride, that others may know they are men of mettle. This is proud Wrath, as the wiſe Man termeth it.

Ambition

Ambition, Pride, and immoderate desire of greatness moved *Alexandria* the Great to wage War with *Darius* King of *Persia*. This was the Cause of the Civil war between *Cesar* and *Pompey*, *Sylla* and *Marius*, *Anthony* and *Augustus*. Pride hath been the cause of many Schisms and Divisions in the Church. Hence the *Corinthians* ran into Schisms and Parties, one was for *Paul*, another was for *Apollos*, a third was for *Cephas*, a fourth above all Ministers and Ordinances; he is for Christ alone. Whence arose the strife between *Basil* and *Eusebius* Bishop of *Cesarea*, and between *Origen* and *Demetrius* Bishop of *Alexandria*: whence arose the stirrs that *Montanus* *Demetrius*, and *Arrius* made in the Church, whence were the contentions between *Paulinus* and *Flavianus*, *Lucifer* and *Eusebius*; the *Meletians* and *Eustathians*, all at the beginning good Christians, and embracing true Doctrine, yet at last so divided they were, that the one Excommunicated the other; whence was the strife between *Chrysostom* of

Epiphan lib. 2.
Theodoret lib. 1.
 cap. 8.
Sozom. lib. 2. cap.
 18.

the one part, and Cyril, *Theophilus*, and *Epiphanius* of the other about the Burning of *Origen's* Books, did not all these contentions spring from Pride? whence were the contentions among certain Popes and Popish Bishops, was it not from Pride, was it not about the Supremacy, which ambitious Popes have proudly challenged? Humility is a low Postern, at which the Proud man will not stoop: Heaven is an High City, yet hath but a low Gate, as St. *Augustine* saith, Peace is humble, Pride quite overlooks her.

The safest way to keep fire is to rake it up in Embers, and the best way to preserve Peace, is in Humility.

Observation IV.

That near Neighbourhood between men of corrupt Principles and working Spirits, is very dangerous to the publick. *Korah* with the

the *Kebathites*, and *Dathan* and *Abiram* with the *Reubenites*, were quartered on the South side of the Tabernacle.

This near Situation gave them opportunities of frequent coming together, whereby they had an advantage of hatching this wicked P L Q T against M O S E S and A A R O N.

Confederacy in Evil is strong in Operation. God complaineth, *Ezek.* 22. 25. of the Prophets of *Jerusalem*, thus,

There is a Conspiracy of her Prophets in the midst thereof.

The Hebrew for Conspiracy is from a root, קשר est ligare colligare, & Metaphorice dicitur de animorum colligatione, conjurare, facere ligam.

or word which signifies to bind, to tye together, as *Jeremiah* 51. 63. *Isaiab* 49. 16. and metaphorically is referred to the minds of men combining together,

as 2 Sam. 25. 31. It is said, that Abithophel is among the Conspirators with Absalom: Backsherin in Conspirationibus, his mind with others of his Associates, was United in a Conspiracy against David: So 2 Kings 12. 20. Jehoash his Servants arose and made a Conspiracy: It is in the Original, they conspired a Conspiracy; they were all of one heart and mind, and it was to kill their Master. Being fellow Servants and dwelling together, they had the more opportunities of meeting together to Plot the Destruction of their Master. So the evil Prophets had a Conspiracy; they met in Jerusalem, they consulted and agreed together to Prophecy the same things, that none should Prophecy otherwise: they made a Conspiracy against the true Prophets, and those that were truly Religious, opposing God and Godliness. Ye may read how they set themselves against Jeremiah. Chap. 26. 8. and stirred up the Princes and People against him. verse 13. How they Prophecied the same things, Jerem. 23. 17. Such was the Counsel of Trent, a meer Conspiracy, did they

they not agree together, that whoever Preached against their Canons and Articles should be Anathematized; did they not stir up the Princes and Powers of the world, to punish those they Judged Schismaricks and Here-ticks.

Observation V.

That outward blessings bestowed upon evil men, do commonly become snares to themselves, and sometimes hurtful and prejudicial to the Common-Wealth. These Conspiratours were Princes of the Assembly, famous in the Congregation, men of Name, or Renown. Their dignity put them upon this mutiny with hope of success. Poison given in Wine worketh strongly, Sin meeting with outward advantages is the more mischievous, when evil men come to places of Eminency, they vent the Corruptions that lay hid in them before; they make Progress in Wickedness and nothing restrains them, we are ready to think that great men that have had

had good Education; are well natured; will prove admirable Instruments of God's glory, and the publick good; but we deceive our selves in some, when they come to high and publick places, their evil natures do appear, and they grow worse and worse.

Nero at first for five years carried himself well, like a Lamb, but he was a Lion, and his Lionish disposition shewed it self to the full.

These Princes of the Assembly perverted the end, for which they were ordained of God, and set up by men, in *Micah's* days, the heads of the house of *Jacob*, and the Princes of the House of *Israel* abhorred Judgment, and perverted all equity; They build up *Sion* with Blood, and *Jerusalem* with Iniquity: and for their sins and stakes was *Sion* Plowed as a Field, and *Jerusalem* made heaps.

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The *Venetian* History informs us, that in a time when the Common-Wealth of *Venice* was much afflicted.

Baimonti Tepulo, who issued from a noble family, but bearing a Devilish hatred to his Country, with divers others of the same quality and means, conspired against it, divers of the common people being in pay with the Conspirators, who in the midst of a horrible tempest intermingled with hail and rain, the air being filled with Thunder and Lightening, ran armed to the Pallace, which they assailed, having filled the large Market-Place of *St. Marks* with armed men.

The whole City was quickly in Armes, and there was a sore Fight; the Fight ceased not till such time as the Senate getting the upperhand, the Conspirators were beaten back from the Palace. *Baimonti* returning from his own house through the *Mercers* Street, a woman forth of a Window, threw a Mortar on his head, with which blow he fell

fell half dead to the Ground , and was slain out right by those who persued him , who presently returned to the Pallace. Some of the Conspirators which were Patricians by birth, being taken on the Dice-Bridge , were by the command of the Prince forthwith beheaded ; whereupon that place hath ever since borne the Name of *Mal-pas*. And to extinguish the memory of these wretches , it was decreed in all places to deface the Arms of *Baimonti* and his Complices ; their houses were razed to the Ground , and all their Goods confiscated , a Pension was given to the Woman and her *Heirs* , who with the blow of the Mortar stayed *Baimonti*.

When *James* the First , King of Scotland , had besieged the Castle of *Roxburgh*, which was ready to be surrendred unto him , the Queen came to the Camp in great haste unto the King, signifying that there was a Conspiracy begun against him, The King thereupon raised the Siege, and returned home.

Now

Now *Walter Stuart*, Earl of *Athol* and head of the Conspiracy, pretending a right to the Crown, procured his Nephew *Robert Stuart*, and his Cousin *Robert Graham* to slay the King. Hereupon the said *Robert Stuart* and *Graham*, came one Evening to the Black Friars in *Perth*, where the King then lay, and by Licence of the Porters, coming into the house, ran up into the Gallery before the Kings Chamber-Door, minding to have staid there till one of the Kings Servants, who was Privy to their wicked purpose, should come to give them entrance into the Chamber; but before the coming of this Traitor, another of the Kings Servants, named *Walter Straton*, came forth of the Chamber-Door to have fetched Wine for the King, who seeing these two Traitors standing there at the Door, either of them having a long Sword girded to him, he stept back and cryed Treason, but ere he could get within the door to make it fast, they leap'd upon him, and slew him there.

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Mean while a young Virgin, named *Catharine Douglas*, that was afterward Married to *Alexander Lovel* of *Bolton*, got to the Door and shut it; but because the Bar was away that should have fastened it, she thrust her arm in the place where the Bar should have been put, and being young, and her bones tender; her armes was crushed asunder, and the door broke up by force. Herewith they entred the Chamber, slaying such of the Servants as made defence, and then the King himself with many cruel and deadly Wounds. The Queen also was hurt, endeavouring to save the King her Husband *Patrick Dunbar*, Brother to *George* late Earl of *March*, was left for dead on the floor, by reason of such Wounds as he received in the Kings defence.

Observation VI.

That Pride, Envy, and Malice, will make men insolent in their carriage toward those that are of greatest worth, and dignity and desert.

desert. Was ever Nation more obliged to a man, than this People to Moses? Did any man carry himself with more Meekness than he did, and more Integrity? But no Dignity and Worth can exempt him from the malice of those whom Pride and Envy hath made more brutish than the Beasts themselves. Ye see how sawcily these men speak to Moses and Aaron; Ye take too much upon you, Why lift ye up your selves above the Congregation of the Lord? How Stubbornly did Thomas Becket oppose King Henry the Second? How Insolently did Bonner and Gardners, two Popish Bishops, behave themselves against the Authority of King Edward the Sixth? In the beginning of Queen Elizabeths Reign, how stubbornly did the Popish Doctors behave themselves in refusing to dispute with the Protestants, according to that order which was prescribed, and refusing to set the Royal Crown upon her Head? No wonder that those who maintain Emours and Lies, audaciously and obstinately against the truth of God, do all shew themselves Presumptuous and

Insolent against Princes and Magistrates; St. Peter calls them, 2 Pet. 20. *Presumptuous and Self-willed.*

Presumptuous, the word is in the Original *τολμαται*, Men of daring and audacious Spirits, impudently bold or presumptuous. Hereticks, what they want of Truth in their Doctrines, they labour to make up with impudency and boldness, not only against Inferiours, but also against Governours, whom God hath set in his own place, especially when they have got strength on their side. Again saith St. Peter, they are *Self-willed* and stubborn, and refractory *αυθαδικαι*, Men that will please themselves, and have their own will and way, in despite of Authority. Hereticks and false Teachers, proud, envious, and malicious men, out of self-will Pride, and frowardness, behave themselves audaciously and impudently against their Governours, and will go their own way, because they will.

In

In the first Reformation in *England*, under K. *Edward the VI.*, the Popish Prelates and Clergy (the State having before discarded the Pope) did easily joyn with the Protestants, though not in their Opinions, yet in the publick Service of the Church, and had not the Pope soon after been restored by Queen *Mary* to his former Authority, in all Probability that Faction long since had been ended; but after the Readmission of the Pope, and his having Liberty to tamper with his Party at pleasure, in the Second Reformation by Queen *Elizabeth*, not a Popish Bishop could be perswaded to come to our Church: And this practise hath been continued by the greatest part of the *Recusants*, their Followers, to this Day; notwithstanding our Service be, in it self, less offensive to them, and in no part opposite to any point of their Creed, than that in King *Edward* was. Thus it pleased their Politick Governours, to preserve and perpetuate the Remains of their party by this utter Breach and Alienation, inhibiting them, not only the reading of the Protestants Books, and repairing to their Churches,

but

but also to joyn with them in any Divine Service, by whomsoever, or how lawful soever performed, thereby kindling in them, an extreme hatred and detestation of their opposites.

Observation VII.

That those that know not how to govern themselves, and are much more unfit to govern others, are apt to despise Government, and labour to destroy it. This ye see here in the Examples of *Korah, Dathan and Abiram*; Loose and Licentious Spirits would have none above them that should have Power to restrain them. Lust and Corruption are Irregularities, which abhor to come under Order. *St. Jude* saith, v. 8. *They defile the flesh, despise Dominion, and speak evil of Dignities.* They despise not only Men in Authority, but Dominion and Authority it self, cannot endure to be in Subjection to Lawful Authority. And it may be observed, that

that both *St. Peter* and *St. Jude*; do joyn this sin immediately to that Sin of Uncleanness, seeming to imply, that when men are given over to Licentious Walking after the flesh, in the Lust of Uncleanness, it is no wonder if they be ready to shake off due Subjection to the Civil Magistrate; and desire to be freed from all Restraine of good Laws and good Orders established in the Common-wealth, that they may run on in their desolute and disorderly Courses: Doth it not seem a Light Matter to Men of *Papish* Spirits to despise Government, and to trample upon Laws? What else did Pope *Alexander III.* when he trode upon the Neck of the Emperor *Frederick Barbarossa*, who was his Lord and Prince, abusing the Sacred Scripture also, and turning it into a by-word of reproach against his Sovereign, saying, *Thou shalt tread upon the Lion and the Adder, the young Lion and the Adder shalt thou trample under feet.*

How

How did Pope *Celestine*. III. despise Government and Dominion, when he Crowned the Emperor *Henry* VI. with his Feet, and with his Foot struck the Crown from his Head again: or Pope *Adrian*, that made the Emperor *Henry* IV. stand barefoot a long time at his Gate in cold Weather?

What is it but to despise Government, to depose Kings from their Thrones (if they cross the Popes Will) and to discharge their Subjects from their Duty and Allegiance? Is it not a point of Anti-Christian and High Contempt of Government, when a Pope shall expect, that the Emperor, his Lord and Prince should hold his Stirrup, and then chide him for not holding it at the right side? The Apostle goeth on, and having shewed the Root of this Contempt of Government, viz. *Presumption and Self-will*, he sheweth some Fruits of it also: They are not afraid to speak evil of Dignities: The words in the Original are very weighty, *δόξας οὐτρέφουσιν βλασφημοῦντες*, they tremble not to blaspheme Glories; they tremble not; whereby he implyeth,

eth, that this is a Sin to be trembled at, viz. This Reproaching of Men, placed in Eminent Dignity, and that Men shew themselves to be given over to a strange height of wickedness, when they are not afraid to open their Mouths in reproachful Terms against such: Then it is called *Blaspheming*, because Princes are called *Gods*, and are in the place of God here on Earth, God having communicated unto them some part of his Authority and Command over their Brethren by his word, as by a Commission dated in the Court of Heaven: And in that respect their Persons are in a manner *Sacred*, and it is a petty blasphemy to reproach them. The Apostle calls them *ἀβέβητοι*, *Glories*, and so one translates it, *gloria praeclentes*, Men eminent in Glory: And *Beza*, who he translates it, *Dignitates* (as our *English* also) yet in his notes he doth Paraphraze thus; *Augusta Majestate preditos*, men endued with eminent majesty. This shews what great things may be attributed to Princes and Rulers without flattery; so that we do not exceed the bounds which the word of God hath set.

Curse not the King, no not in thy secret thought, Eccl. 10. This is one strong argument that the Lord doth Reign throughout the Earth, who though he doth sometimes permit the corruptions of men to break out into disorder, yet he doth so far over-rule them, as to preserve some order in the Societies of men. We have cause to bless God, that though our Government hath suffered so many convulsions in our days, yet he hath not suffered it to be utterly confounded. If we look upon men we are apt to complain of many things, but if we look up to God, we have cause to thankful that things are no worse.

Observation VIII.

It is no new thing for men of loose principles to cry down Magistracy and Ministry, as these men would down with both at once. Those men that would level us in Church and State, do not act without a Precedent. *Korah* and his company have shewed them the way. And I know not any thing doth cross
Satan

Satan more in his design than a good Magistracy and a faithful Ministry; and therefore Satan labours, first to corrupt them, which if he cannot do, then to disparage them, and alienate the People from them. What is Korah's Plea? First, the People are holy all and every one; and then they are the Congregation of the Lord, &c. And then here is the inference First, then no need of Magistracy, they need not the Government of a man that have the Lord among them to govern them.

2. They are an holy People, they know how to govern themselves, they need not a Magistrate to keep them in order. But tho it be granted, that they are outwardly Holy, as being dedicated to God, and separated from all Nations in the World, yet many of them were inwardly and really unholy, and generally they were a stiff-necked People, more fit to be governed rather than left without Government.

I suppose that our Enemies of Government, will not use altogether Korah's Plea, they will not plead that all the People are Holy. But they go another way : The Supreme Power (say they) is originally in the People, and why would they suffer any one single Person to rule over them?

Resp. Should it be granted, that the power at the first was originally in the People, yet to invest the body of the People with the whole Power, what doth this favour of but Frenzy, Anarchy, and Madness, and would soon turn to the ruine of that People that should make the tryal of it, and run the hazard of so woful an experiment. Many Histories inform us, how the multitude have always been desirous of change in Government. *Livy* makes mention of the Citizens of *Capua*, that being gathered together in a mutinous manner, would needs depose the Senate, and being weary of their Government, agreed to put them to death. But *Pacupius*
Cala-

Livy, Decad. 3.
lib. 3.

Calavius the head Magistrate, being willing to save them, when they had passed sentence upon one of them, to have him Executed, bad them first in his stead to chuse a good and righteous Senatour. At the first they were all silent, not knowing how to find a better: After, when some odd fellow of the crew, past all shame and reverence, seemed to nominate one to succeed; by and by they grew to loud words and great outcries; some said flatly they knew not the man, others laid heinous things to his charge, some said he was of a base beggarly condition; others objected his trade and way of living: Thus they grew more and more vehement upon the proposals of a second and third to their choice. Whereupon they bethought themselves, and repented of what they had done already, considering how much they failed, and were to seek upon every new Election; and so at length they were content to keep their old Senators still. Just so it is with the many-headed multitude, as changeable, unconstant, and variable as the weather, never at any certainty,
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discontented with the present Government, which if changed for another, they would like no better, weary of present things, affecting change and alteration; either they serve basely, or rule proudly.

As for liberty, that is the mean between them both, they have neither the skill to despise with reason, ~~nor~~ the grace to entertain in any proportionable measure, as one faith. But what say our Church Levellers, the people are all holy, what need there be any one to teach them? they can teach themselves; the Church are all Saints, they all know the Lord, from the greatest to the least; what need is there then of any such thing as the ministerial Office, *Heb. 8. 11.* They have received of God an Unction, or an anointing which teacheth them: and need not that any man should teach them, *1 John 2. 27.*

Sir Wat. Raleigh History of the world.

Res/p.

Resp. By *Uñction* and *Anointing* is meant the Spirit and his Graces, so called, because they are the *Uñction* wherewith Christ and his Members are Anointed. Now to conclude from hence, that the Ministry and the Ordinances are not necessary, but only the immediate teachings of the Spirit, is a conclusion never intended by the Spirit of God. First, because this would be contrary to his own Institutions and Commands, and so make God to contradict himself: For God hath set up the Ministry, to teach, edify, and perfect Saints, he hath commanded them to Preach in season and out of season. God prohibits us to despise Prophecyng. He threatens Damnation to such as shall neglect to hear the Gospel Preached. To what end hath God appointed and commanded these things, if his mind be, that we shall be immediately taught of God by the Spirit.

2dly. St. John himself makes this evident to be his meaning, 1 John 5. 13. *These things have I written unto you that believe on the Name of the*

God. If they had been all immediately inspired by the *Spirit*, it had been absurd for *John* to write unto them. But because the *Spirit* of God doth teach by the Word mediately, therefore he writeth to them. God's Courts are his School, his ordinance are his books, by which he teacheth Men: And they that will be taught of God, must come to his School, and wait upon his Ordinances. *St. Paul* sheweth, that the Ministry is to continue in the Church, till we all meet together in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the Stature of the Fulness of Christ. The Ministry is to continue till we all meet in the Unity of Faith, in the Uniyersal Meeting, when Christ shall appear in Glory, when we shall have an uniform Faith and Knowledg of Christ,

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Observation IX.

That those that are the greatest Deceivers of the people, do often pretend most Zeal for the Peoples Liberty : So we see here in *Korah* and his Company, *St. Peter* saith, *2 Pet. 2. 3.* of false Teachers, that through Covetousness by feigned Words they make Merchandize of those whom they seduce. Doth not the Scripture among divers kinds of Merchandize in the Ware-house of the Whore of *Babylon*, number the Souls of men ? *Rev. 18. 19.* Hereticks for Gain by feigned Words do sell the Souls of Men to the Devil ; by fair pretences they draw Men into damnable Heresies, &c. Pernicious Praetises, and into the way of Destruction.

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Observation X.

That it is usual with evil Men, to draw false Conclusions from true Premises. What was the ground *Korah* went upon : That all the Lord's People were Holy, every one of them. This is true according to Scripture, in a Sense, externally holy, as a people professing the Lord to be their God. But what was the Conclusion they drew from hence, it was, that therefore *Moses* and *Aaron* took too much upon them, and that there was no need of Magistracy or Ministry. Take heed of sudden Entertaining any New Doctrine though it seem to be countenanced by some Scripture misapplied.

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Observation XI.

That true Zeal doth oppose great Sins with great Detestation. This mutiny tended to destroy those two great Ordinances of the Magistracy and Ministry, and to bring confusion into the Church and Commonwealth of *Israel*, and to provoke the Wrath of God against them: And therefore *Moses*, though the meekest Man upon Earth, yet he was far from coldness and neutrality, in this respect he was full of Zeal, he falls upon his Face in Detestation of so foul a Rebellion, and was very wrath with them, *verse 15*. True Zeal is proportioned to the Object. The greater the Sin is against which it is set, the more it is stirred; it is fervent as the Cause requireth; it is governed by true prudence or discretion, and proceeds with caution. A true Christian useth Zeal as a skilful Rider doth his Horse, making use of the mettle of his Horse, suitable to the Use he hath of him. True Zeal mindeth the Cause, and according to the Importance of that, riseth or falleth as the Tide, which followeth the course of the Moon.

Observation XII.

That it is true Wisdom to undertake such a Cause ; and so to manage it , that whatsoever opposition may arise , a man may confidently and safely appeal to the righteous God. So it was with *Moses*, he had undertaken an extraordinary Work, and he had managed it in an extraordinary way ; yet such was his carriage in it, that he approveth himself to God : And then if men did offend him , scorn and resist him ; here was his comfort , that his witness was in Heaven ; though Men did condemn him yet God did justify him. Carnal Wisdom thinks it best for men to engage in such a Cause , and so to carry themselves , that men may be pleased with them ; but it is cold comfort to a Prisoner at the bar, that some ignorant persons standing by shall acquit him, and the Judge on the Bench shall condemn him : A good cause and an evil Conscience are so unsuitably match'd , that some sleight occasion of discontent is enough to divorce them.

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Observation XIII.

That evil Men are apt falsely to object things against their Betters, which may truly be retorted upon themselves. These Men say to *Moses* and *Aaron*, *Ye take too much upon you, which Moses restores unto them, v. 7. ye take too much upon you ye Sons of Levi*, and justly accuseth them for meddling with things too high for them, which the Lord had never called them to, *1 Reg. 18: 17, 18. Ahab saith unto Elijah, Art thou he that troublest Israel? The Prophet retorteth this upon him, because of his Abominations. The Pharisees charge Christs Disciples for transgressing the Traditions of the Elders: To whom Christ answereth, why do ye also transgress the Commandments of God by your Traditions?*

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Observation XIV.

That evil Men pretending only to quarrel with men , do many times rise up against God. These Mutineers pretended to rise up against *Moses* and *Aaron* ; but *Moses* tells them , that they are risen up against God , That they were gathered together against the Lord. *What is Aaron that ye murmur against him ?* When by the Providence of God , Men are placed in the Magistracy and Ministry, and engaged in it, and act faithfully in their places : Those that band against them , do band against the God of Heaven , denying his Prerogative , whose Right it is to pull down one and set up another : Therefore when *Men* rise up against such , the Lord vindicates his own Authority , and exalts his own Name.

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Observation XV.

That undervaluing of Gods Mercies makes Men unthankful for them, and discontented at their present Condition: *Moses said unto Korah, seemeth it a small thing to you, that the God of Israel hath separated you from the Congregation of Israel, to bring you near to himself, to do the Service of the Tabernacle of the Lord, and to stand before the Congregation, to minister unto them? And he hath brought thee near to himself, and all thy Brethren, the Sons of Levi with thee, and seek ye the Priesthood also? When great Mercies are undervalued by evil Men, God hath little Thanks, and Men have little Content.*

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Observation XVI.

That Evil and Unthankful *Men* are soon apt to forget those *Miseries* out of which the Lord hath delivered them. These men *v. 13.* call *Egypt* a Land, flowing with *Milk* and *Honey*: They speak not of the cruel *Bondage* they were kept in, that rigorous *Servitude* that made them weary of their *Lives*. Now they talk as if God and *Moses* had done nothing for them, but deprived them of many comforts they had there. How many men do soon forget those dangers, miseries and straits out of which God hath delivered them? Such forgetfulness is displeasing to God.

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Observation XVII.

That those that undertake to maintain a bad Cause, who want Strength of Argument to maintain it, they will strengthen it with great words, they will talk confidently and peremptorily before the people, who are apt to be taken more with words than matter.

So here these Men talk confidently to Moses, who being called to come up to the place of Judicature, say, *we will not come up: Wilt thou make thy self altogether a Prince over us? Wilt thou put out the eyes of these Men?* Unless thou wilt say the people have lost their Eyes, they may see thou art guilty of wronging the Multitude. False Teachers are said to *speake swelling Words, full of vanity*, 1 Pet. 2. 1. 6. Hereticks loves to *speake in a lofty strain*, to amaze the ignorant: With what great swelling Words do the Popish Hereticks set forth the Popes usurped Supremacy, and the glory of their Church? How do they

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talk of *Antiquity, Universality, perpetual Succession, Infalibility, glorious Miracles*, such as Christ and his Apostles never wrought? How do their words swell in extolling their Popes Authority over Councils, making his words spoken in his Chair as Divine Oracles, as if they had issued out of the Throne of Christ? let us then put a great difference between great swelling words of Vanity, and solid and substantial truths.

Observation XVIII.

That Malice in accusing those that are innocent, doth usually catch at shadows to enforce an accusation against the innocent. *Moses*, had brought the Children of *Israel* out of *Egypt* into the Wilderness, but with no intent to keep them there. Now *Korah* and his company charge *Moses*, for bringing them out of a land flowing with Milk and Honey, to kill them in the Wilderness. Now this was but a shadow, it was their own sin that detained them there, and kept them out of the land of *Canaan*. So *Doeg* to humour *Saul*, maliciously

ously accused *Abimelech* the Priest of Conspiring with *David* against the King, because he enquired of the Lord for him, gave him bread, and the Sword of *Goliath*. This should teach us not to be too hasty in entertaining false reports upon men of worth and eminency.

Observation XIX.

Here ye may observe Gods severity against the Rebels and Traitors, that rose up against *Moses* and *Aaron*, Enemies to Magistracy and Ministry: The ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto *Korah*, and all their goods: they and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the Congregation. And all *Israel* that were round about them, fled at the cry of them; for they said lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered Incense.

God's punishments on Traitors are of three sorts, *External, Internal Eternal.*

1st- *External*, either when he doth it by ordinary means extraordinarily stirred up. The Servants of *Amon* conspired against him, and slew the King in his own house, and the people of the land slew all them that had conspired against King *Amon* 2 Reg. 21, 23, 24. Or by means which man cannot use, as *Miriam* was smitten with Leprosie for murmuring against *Moses*, Numb. 12. 1. This punishment was memorable both for the suddenness and foretness of it; wherefore it is after-said, Remember what the Lord thy God did to *Miriam* in the way after that ye came forth out of *Egypt*, Deut. 24. 9. *Absalom* was hanged by the hair alive upon an Oak and smitten by *Joab*, and here I have shewn you how severely God dwelt with *Korah* and his company.

2dly.

2dly, *Internal*, in Conscience, such as will not obey for Conscience sake, Rom. 13. 5, nor submit for the Lords sake, and deprived of a good Conscience, which is a continual feast.

3dly, *Eternal* punishment, sedition is one of the works of the Flesh, a sin that keeps a man out of Heaven without Repentance, Gal. 5. 19, 20. *They that resist this ordinance of God, shall receive to themselves damnation, Rom. 13. 2.*

As these men are odious to God, so likewise are they odious to men. No man will trust a Traitor. When *Viriatus* his Souldiers had slain him, thinking to please *Scipio*, and get a reward (in that *Viriatus* had stirred up Spain for fourteen years together against Rome) they had nothing but this answer for cold comfort, *Nunquam placuisset Imperatorem a suis Militibus interfici*, that it never pleased the Romans to have an Emperor killed by his Souldiers. *Selymus* the Grand Seignior, having hired his Phisitian to poison his father *Bajazet*, he afterward cut off his head, lest he would be hired

red to do the like against him. *Philip* of *Macedon* made use of Traytors to bring his matters to pass, but hated them extreemly afterward. When *Lasthenes* that had betrayed the City of *Olynthum* to him, complained that the Traytors were called by the *Macedonians*, *Proditores*, he answered, the *Macedonians* are plain rude fellows, calling every thing by its proper name, calling a Spade a Spade. The *Romans* having taken *Rhegium*, about three hundred Traytors were taken alive, who presently after their coming to *Rome*, were by the Commanders of the war brought into the Market-places, where they were whipped, and in the end their heads were struck off, after the manner of their Country.

The Emperour *Charles IV.* in his war against *Philip* of *Austria*, corrupted three of his Captains with promise of great reward if they would betray *Philip* into his hands, by making him flee through false fear, they did it, and received the promised reward.

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The Emperour had provided for them a mighty Mass of Counterfeit Money, which he gave them: they returning, afterward complained that they were deceived with Counterfeit Coyn; the Emperour answered, *Adulterinum aurum, pro adulterino opere*, that counterfeit Coyn was a worthy reward for counterfeit Knaves, false Coyn for a false Work.

John Justian of Genoa having betrayed Constantinople to Mahomet, upon condition, that he should make him King thereof under him, he made him King thereof, and Crowned him most Royally, but within three days after cut off his head.

Pausanias having received five hundred Talents of Gold of Xerxes to betray Sparta, Agésilas, his Father, when he fled into a Temple to save himself, caused the Gates of the Temple to be walled up, and so he died of hunger, whose body his Mother caused to be cast to the Dogs, and would not bury it.

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All men hate Traitors, *Plutarch* saith, men are affected towards Traitors, whom they are driven of necessity to use, as men that use the poyson of a Viper, &c. they willingly use the poyson, but hate the poysonful Creature. So many that willingly make use of the Treason, do hate the Traitor.

Observation XX.

That evil men make an ill use of beholding God's judgments upon others: instead of humbling themselves under the hand of God, they are apt to fall foul upon others, *verse 41.* On the morrow all the Congregation of Israel murmured against Moses and against Aaron, saying, ye have killed people of the Lord. The judgment of God against Korah and his Company was before their eyes, and yet on the morrow they offended again, what they had seen God to do, they impute to Moses and Aaron. They themselves had been saved by the Prayers of Moses, yet

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now thus they requite them. They repine more at the loss of a few than at the saving of themselves, and many thousands others. Murmuring in Scripture is called by the Name of *Rebellion*. After this murmuring of the people against *Moses* and *Aaron* in the next Chapter, v. 10. The Lord said unto *Moses*, bring *Aaron's* Rod again before the Testimony to be kept for a Token against the *Rebels* against God, to murmur is to have a heart rising against the Lord. A general Discontent and Murmuring in a Nation is usually the Forerunner of Rebellion and Murmuring is the root of Rebellion against God. *Gregory* saith, That Murmurers do enter into Judgment with God.

In medio sedis sedet rex murmurantis populi.
 Consider the Evil of Murmuring.

First, It is a great piece of Folly to murmur at any of Gods Dispensations with us, and God at one time or other, will shew such Men their Folly. It is great Vanity to think we can redress any Evils by our own Wisdom, for who can make straight that which God hath made crooked, *Recl 7. 13*. Moreover by murmuring, ye de-

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deprive your selves of the comfort and sweetness of all your Enjoyments. If it be a pleasant thing to be thankful ; then on the contrary, it is an unpleasant thing to be murmuring. And let me add, if you let loose your Tongues to murmur against Magistracy and Ministry, and any of Gods Instruments, God hath an Ear to hear all your Murmurings, *Exod. 16. 6, 7.* The *Israelites* murmured against *Moses* and *Aaron* ; but say they to the people. *In the Morning ye shall see the Glory of the Lord, for that he heareth your murmurings against the Lord.* And what are we, that ye murmur against us, verse 8. Ye murmur not so much against us, as against the Lord. Therefore *St. Paul* gives us a *Caveat*, to take heed of murmuring, *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* The *Israelites* no sooner brake out into this Sin after the death of *Korah* and his Confederates, but God sent the Plague among them, that destroyed Fourteen thousand and seven hundred, beside them that dyed in the matter of *Korah*.

And

And now I wish that that Scripture, *Psal.* 29. last may be made good this day ; *That all that erred in spirit shall come to understanding , and they that murmured shall learn Doctrine.* To murmur at Gods Providences , is very prejudicial to us , *Seneca* tells us , that *Cesar* having prepared a great Feast for his Nobles and Friends , the day fell out to be very wet , that nothing could be done to the honour of that meeting ; *Cesar* being greatly displeased , willed all them that had bows , to shoot up their Arrows at *Jupiter* (then their chief God) in defiance of him for that rainy weather ; which they did accordingly . But the Arrows fell short of Heaven , and falling upon their own heads , many of them were sorely wounded ; so by our murmuring against our Rulers , or against any of Gods Providences , we hurt not him at all , but they will light on our own heads , and wound us dangerously . Let us all study peace , and live peaceably , and labour to make up those unhappy breaches that are among us .

Tacitus in the Life of *Agricola* his Father-in-Law, describing the Fashions, Chivilry and Resolutions of the *Britains* in that time observeth this also, that they were then drawn into divers petty Factions, and the greatest advantage that the *Romans* had against that our Warlike Nation, was, That they had no *Common Council*; They did not consult together, but each City fought against their Neighbours, (*et ita dum singuli pugnant, (saith he,) universi vincuntur*) whilst one by one fighteth, all are overcome: And it is much to be feared, That the *Romans* are again ready to set foot into our Land; they expect to get ground by our homebred Factions and Divisions; so that the Pope hath now hopes of a great Harvest in *England*: And how can we think the Church of *England* can stand (saith one) when there be Siziers and Confizers, so many Cutters and Carvers of her Members? Moreover let us all be content with that Condition in the World, which God hath allotted us, keeping our selves within our due Bounds.

There's

There's a notable Story for this in *Plutarch*, in the Life of *Pyrrhus*. One *Cineas* adviseth him to desist from the Wars with the *Romans*.

May it please your Majesty, saith he, it is reported that the *Romans* are Good Men of War, and if it please the Gods we do overcome them what Benefit shall we have of that Victory? *Pyrrhus* answered him, we shall then soon conquer all *Italy*, with ease. *Cineas* replied, it is probable it may be as your Highness speaketh, but when we have won *Italy*, will our Wars be then at an end? If the Gods were pleased, said *Pyrrhus*, That the Victory were atchieved then might we afterwards go into *Africa* and so to *Carthage*: But when we have gotten all into our hands, said *Cineas*, What shall we do then? Then *Pyrrhus* laughing said, we will then be quiet, and take our ease, and eat, drink and be merry every day. To whom *Cineas* returned saying, and what hindreth us now from being merry together, and at quiet, sith we enjoy that presently without further cost, travel and trouble, which we should seek for abroad, with

with so much danger and Bloodshedding. So how quietly and comfortably might men live together, could they be content with their present Condition, did not the corruption of their hearts swell them into Discontent, Pride and Faction; Making them to transgress the Bounds, wherein God hath placed them. Now the Lord of Peace give us Peace, all ways, by all means.



FINIS.

